

Of Gods iudgement

In when these ordinary meanes are neglected, despised, and resisted, then we can haue no certainty of comforte of our saluation.

Nowe the Lorde Iesus who by his death and passion, resurrection and ascension into heauen, wrought full satisfaction to his Father for our redemption and saluation, giue vs faith and sanctifie vs throughout, both bodies and soules: that we seruing him in a spirituall seruice in truth, may feele it to be our greatest happynesse: may despise this vaine and totering world, may detest all vanities and specially accursed p[ro]phanations: and hauing faith and good conscience, may walke on with good courage in the hope of that euermourning inheritance which he hath so deere purchased for vs.

January 17. 1583.

Of Gods iudgement

In when these ordinary meanes are neglected, despised, and resisted, then we can haue no certainty of comforte of our saluation.

Nowe the Lorde Iesus who by his death and passion, resurrection and ascension into heauen, wrought full satisfaction to his Father for our redemption and saluation, giue vs faith and sanctifie vs throughout, both bodies and soules: that we seruing him in a spirituall seruice in truth, may feele it to be our greatest happynesse: may despise this vaine and totering world, may detest all vanities and specially accursed p[ro]phanations: and hauing faith and good conscience, may walke on with good courage in the hope of that euerlasting inheritance which he hath so deere purchased for vs.

January 17. 1583.

4404. CC. 39
The poore mans

Jewell, that is to say, A treatise of the Pestilence.

Vnto the which is annexed a declaration of the vertues of the hearbes *Cardus Benedictus*, and *Angelica*; which are verie medicinable, both against the Plague, and also against many other diseases.

Gathered out of the bookes of diuers learned Phisitions.

Brasbridge (T.) K
Imprinted at London for George Byshop.

Anno. 1579.

The British Museum

Is a place where the public can see

the most interesting objects of art and science

which are preserved in the Museum

of the British Museum

of the British Museum

of the British Museum



of the British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

of the British Museum

To the right Honora-
ble, Sir Thomas Ramsey, Knight,
Lord Maior of the Citie of London, Tho-
mas Brasbrige wisheth cōtinual
and godly prosperitie.



Right Honorable,
as you beeing the
head & gouernour
of y^e citie, are care-
ful & painful, for y^e
preseruatiō of the health and
wealth therof: so if euery mem-
ber & inhabitāt be ready to do
y^e he may, & ought to doe: your
care & payne may take y^e bet-
ter effect. For y^e head deuise-
th & prouideth for al the body: but
the hāds, feet, mouth, stomake,
& other parts serue it, as God
hath ordeined: by which meāes
it continueth in liuely estate,
so long as GOD hath ap-
pointed. So I beeing one of y^e
least members of the city, haue
A 2. taken

THE EPISTLE.

take paines to pen a short treatise of y^e Pestilence: wherewith it is oftē times annoyed: being perswaded, that if it be generally receiued it may doe muche good, for y^e preservation of the Citizens, & other inhabitantes frō the daunger of this disease. Therefore, I haue thought good to present it vnto your honour: not doubting, but as your office mooueth you to bee careful, and you are carefull according to your office, so you wil haue care to publishe this little booke. so farre forth, as you shall vnderstande by your own iudgement, & by y^e aduice of other, both wise & learned y^e it may profit the City, vnto the which, & vnto y^e whole Realm, I wish cōtinual health, & godly quietnes: and vnto your honour, perpetual & true felicity.

To



To the Reader.



Orasmuch as the famous Cittie of London, (where I am an inhabitant,) is eftsoones infected with the dangerous disease, called the Pestilence, to the hinderance aswel of the that are cleare, as also of them that haue the sicknes in their houses: I (vnderstanding that the hearbs *Carduus Benedictus*, and *Angelica*, are preseruatiues, & medicins for this and many other diseases, (haue thought good to gather out of the writings of learned Phisicians, a treatise of the Pestilence, annexing thereunto the vertues of the aide hearbes, to the vse and commodity of Londoners, & all men else-

[illegible]

A Treatise of the Pestilence.

The first Chapter sheweth the first
cause of the disease,



In treating of the disease called y^e plague or pestilence I minde not to be overlong or curious, as they that write exquisitely and perfectly of the mat-

ter: only I wyl set downe a few things, necessarie & sufficient for the comoditie, and profit of them, which in this case shal haue neede of helpe.

First therfore I will shew the causes of the disease: & secondly, preseruatiues, where by a man may bee kept from the sicknesse: Thirdly, the tokens, whereby he that is diseased may gather, and vnderstande, whether he be infected with the plague or no: Fourthly, and last of al, I will set downe some remedies and medicines to cure the diseases. Some physicians recite foure principal causes of the pestilence. The first pertaineth

to Diuinitie, the second to Astronomie,
the third and fourth to Philosophie. As tou-
ching that which pertaines to Diuinitie
our sinne and wickednesse, (the principal
cause of al our miserie and calamitie) is
one cause of this disease: As may appeare
by the wordes of Moses vnto the Israe-
lites: who among many other curses,
and punishments for sinne, reciteth the
Pestilence as one, saying: If thou wilt
not obey the voyce of the Lord thy God,
to keepe, and to doe all his commaunde-
mentes and his ordinaunces, which I
commaunde thee this day: then all these
curses shall come vppon thee, and ouertake
thee. Cursed shalt thou be in the towne,
and cursed in the field, &c. The Lord shal
make the Pestilence cleaue vnto thee, vntill
he haue consumed thee, from the land
which thou goest to possesse. Moreover,
we reade that seuentie thousande of the
Israelites dyed of this disease, for the
sinne of Dauid their king. I thinke no
man wil deny, but y^e hereby is euident
that sinne is a cause of the Pestilence
giuen among vs. For whatsoever thinges
are written afore time, are written for
our

Deut. 28. 15.

2. Sam. 24. 15.

1. Chro. 21. 14

of the Pestilence.

our learning: and the punishment of the Israelites, is an ensample to vs, that we should auoid sinne, least their plagues fall vpon vs. For their God is our God, and he hateth sinne in vs, as hee did in them, and therefore punisheth it in vs, as hee did in them. Therefore, I say, sinne is a principal cause of the Pestilence: whereby **G D D** punisheth not so muche those whom he taketh thereby out of this lyfe: as those that remaine alyue. For they that liue, feelee the smart of the Plague: when as the other, many of them, die Gods seruantes: and for this transitorie life, enioy that which neuer haue ende. If our owne expericence doe not teache vs this, we may perceiue it by the foresaide punishment of king David, to whom it had not beene so greuous to haue died him selfe, as to leese his subiectes: in the multitude whereof, hee through a worldly wisdom trusted, more then in the almightie power of God. Therefore God diminished the number of them by the Pestilence: to teache him, and all other Princes, not to put their trust in the multitude of men, (because it is his owne worke

I. Cor. 10. 6.

A treatise

woꝛke to pꝛeserue the state of Realmes,
and to geue victorie in battel:) and also to
teache vs, and all men, that Sinne is
cause of the plague, aswel as of other ca-
lamities that happē vnto men. Although
this cause bee supernaturall, (as some
tearme it,) and not properly pꝛteining
to Physicke: yet those Physitions are not
to mislike, which in reciting the cau-
ses of this sicknesse, note this in the first
place, as the roote of the residue, vpon
the which the other doe depend, and con-
sequently doe followe: the which be-
yng expelled, the other shall not bee per-
ceyued to our hurt, but shall banishe even
as the smoke, when the fire is taken a-
way. Therfore these Physitions are lyke
vnto good and faithfull Chirurgians,
which seeke the bottome of the wounde,
and heale it thꝛoughly. But that they pꝛe-
scribe pꝛeseruatiues, onely agaynst the
third and fourth cause of the Plague, are
lyke vnto unskilfull Chirurgians that
heale the wounde without, and leaue
corruption in the fleshe, which shortly
after breaketh out to further inconvēi-
ence. For they that are pꝛeserved from
the

of the Pestilence.

the Pestilence, or are healed of it, may be sure, yf the corruption of sinne remayne within them, that a greater plague will follow. For God sendeth this, and diuers other calamities, for the punishment of sinne: as our Saviour signifieth, saying to the man, that hee had healed: Beholde, thou art made whole, sin no more, least a worse thing happen vnto thee. Howbeit, I graunt that wee may learne by the word of God, that he sendeth sickness, trouble, and miserie oftentimes to good men, not for sinne only, but for diuerse other causes: yet this, that I haue sayde, remayneth most true, that sinne is one, and the principall cause of the Pestilence.

John. 5. 14.

The seconde Chapter sheweth the seconde cause of the Pestilence.

The seconde cause is geuen by Astronomers, and is called an euill constellation: which they knowe by the placing of the Sunne, Moone, & Starres, in the Firmament, or circles of Heauen, and by theyr coniunctions, oppositions,
and

and other aspects of the one to the other. Of this cause I do not thinke it needeful heere to speake: especially in such maner as the Astronomers doe: who by their Echnical phrases, and kindes of speache in their Almanackes, and Prognostications, doe seeme to fauour or foster the Idolatrie of the Heathen: who woozhipped those celestial Creatures, as Gods. For they speake of them, eyther as of Gods, or at the leaste as of living Princes, endued with reason, and beyng in great power and anthozitie. Moreouer, where as they write their Prognostications to the vse of the vnlearned, I knowe not to what purpose they set downe the motions of the Planets, in their termes of art, only knowne to them selues. If the art bee profitable for Phisicke, let them keepe it to themselves, and vse it in their practises: if it be profitable for husbandrie, let them write that onely which is according to the capacitie of husbandmen: Which beyng doone, I thinke husbandmen shall haue litle vse of their writings.

For although husbandrie did (perhaps)
first

Of the Pestilence.

First proceede of the knowledge of Astronomie, as diuerse other trades necessarie for the life of man haue their beginning of Geometrie, and natural Philosophie: yet I thinke husbandmen and men of other faculties, which are alsogether ignorant in these Artes, are more skilfull & wyle, through their dayly practise, in the vse therof, then they themselues that are professours of the Artes. Thus much by the way, by occaſion. of the seconde cause of the Pestilence.

The third Chapter sheweth the thirde cause of the Pestilence.

The thyrde cause, (which more properly belongeth to Physicke,) is the corruption of the Ayre: which beyng corrupted: is apt to infecte mans body. For euery man that liueth, draweth the breath which we haue, of the aire round about vs. If it be stincking, venomous, & corrupt, the body of man that is neere to it, is in daunger of corruption, wherof oftentimes is ingendred the Pestilence. The aire is corrupt, either generally in diuerse

dinerse Cities, or Countreies, or particularly, in some one place.

Generally, (as Astronomers write,) by an euill constellation, or by the filthy matter of a Comete, caused by the constellation: Particularly, in a few houses, or streets, through the stench of chanelles, of filthie dung, of carion, of standing puddles and stincking waters, of seeges or stincking priues, of sheeding of mans blood, and of dead bodiees not deeply buried, (which happeneth among soldiers,) of common pissing places, and such like. Finally, a great cōpany dwelling or lying in a small roome, (especially if those roomes bee not very cleanly kept and perfumed) do ingender a corrupt aire, apt to infecte those that are in it: th infected persōs, & their infectious clothes, may infect a whole city, and the citie may infect the countrie that resorteth vnto it, or vnto the which the inhabitantes thereof doe resort. For a venomous aire is like vnto fire: whiche burneth that is nigh vnto it: if the matter be apt to take fire. Whereby it cometh to passe sometimes, that as a little spark

of the Pestilence.

consumeth a whole Towne: so one house
or streete infecteth the whole Citie and
Countrie rounde about it: the persons
I meane of the Cite and Countrie, that
come within the compasse of the infec-
tious ayre: if their bodies be apte to bee
infected. I say a venemous ayre infecteth
not all, but those onely, whose bodies are
apt to be infected. For if the aire were
of power to infect all that come within
the compasse of it, then in a generall cor-
ruption of the ayre, none shoulde escape
infection, which commeth not to passe.
For as fire burneth, but not Iron and
stone, as it doth strawe, cole, and wood:
so a corrupt ayre hath power to infecte,
but those bodies onely, that are apt to
receiue the venemous operation thereof.
Therefore vnlesse vnto this thirde cause
of the Pestilence, the fourth bee added, it
is of no force.

I speake of the
ordinarie wor-
king of God,
which I would
alwayes haue so
to be vnderstood
that it bee no-
thing preindici-
all to his miracu-
lous operation.

The fourth chapter sheweth the fourth
cause of the Pestilence.

TH E fourth cause is the aptnesse
of mans body, through euil humors
B. 14

A Treatise

to receiue the effect of a venomous ayre,
putrifying, and corrupting the bodie:
whereof the disease is ingendered. The
bodie is made apt to bee infected by the
abuse of thinges not naturall (as Phys-
sicians teache them,) that is to say: by
taking of meate and drinke out of mea-
sure, specially by feeding of many dishes
at one meale, or by to much lack of good
nourishing meate, by to much sleepe, or
watching, by too much labour, or ease.
Finally, by to much anger, greefe of
minde, and feare of the disease. As all
these thinges are dangerous: so the last
is sufficient of it selfe to infect the bodie,
and consequently to bring death: as I
haue heard it declared by diuerse exam-
ples.

Hitherto, I haue shewed of what
things chiefly the Plague doth proceed:
to the ende that euery man may the bet-
ter escape it: from the which there is no
better preseruatiue, then to auoyde the
causes.

For, as it is an old saying: so euery
man may easily perceiue it to bee true:
Sublata causa, tollitur effectus. When the
cause

of the Pestilence.

cause is remooued, the effecte followeth not. If the cause of warre bee taken away, wee shall haue peace: so if wee auoyde the cause of sickenesse, wee shall haue health. If fire bee not layde to the woode, it can not burne: so if there be nothing that bringeth, or causeth the plague wee can not bee infected. Therefore it serueth our turne verie much, to knowe the causes thereof.

For it is a very true saying: *Fœlix qui potuit rerum cognoscere causas*. He is happy that can vnderstand the causes of things. By vnderstandinge the causes of good things, we may the more easily obteyne that, which is profitable for vs: and by vnderstandinge the causes of euil things wee may the more easily auoyde that, which is hurtfull vnto vs.

Therefore, I haue set downe the causes of the Plague. Nowe, it followeth, that I wryte of the preseruatiues, whereby a man may bee kept frō this disease.

Bij.

The

A Treatise

The first Chapter, wherein is mentioned
a preseruatiue against the first cause
of the Pestilence.

In this part wee must haue an eye to
the causes. For except the preseruatiues be of force, and also contrary, or
(as I may say) enemies to the causes:
they cannot preuaile against them. For
preseruatiues are to the causes of diseases,
as watchmen are to theeuers. If the
watchmen bee strong inough, and also
haue a minde to resist the Theeuers, they
will keepe the house from robbing: but
if they lacke strength, or if they consent
vnto the robbers, and let them haue their
purpose: they rather doe harme then
good to him y^e appointeth them to watch
So the preseruatiues muste bee such, as
are contrarie to the causes of diseases,
and able to resist them, or else they can
not keepe a man from sicknesse. The
first cause of the Plague is sinne. Therefore
it is requisite (if possibly it might be)
that we did in all pointes abstaine from
it. But for as much as the corruption of
our fleshe is such, that wee sinne often
times,

of the Pestilence.

times, and there is no man liuing that without Pharasaicall, Papisticall, and Phantasticall arrogancie can say, he is voyde of wickednesse: it remaineth that with all speede befoze the ripenesse of our sinne stir by Gods wrath against vs to plague vs: it remaineth (I say) that we purge, and cleanse our selues from all sinne and wickednesse. Sinnes are either publique or priuate. Publike offences, or (to speake moze properly) offences that are committed by a multitude, openly, so that they are manifest to the eyes of all men, must be purged by publique authoritie: and Priuate, or secret offences, euery priuate man must seeke to purge of him selfe. Although I knowe, that of the two, Publike offences are moze daungerous, as the which are cause of warre, famine, and pestilence, of captiuitie, of the spoyle of mens goods, of destruction of the people, and of the subuersion of Kingdomes. Yet, forasmuche as it pertaineth not to my purpose, in this treatise, to speake of these offences, I let them passe. For as in many things pertaining to Physicke,

I referre the richer sorte to the counsell
of the learned Physicions: so in this ma-
ter, I referre them that are in Authori-
tie, to the Sermons, and writings of the
learned diuines. But as it doth litle good
to cut of the toppes of weedes in a gar-
den, and not to digge vp the root, because
moſte commonly they will come vp thic-
ker then they did beſore: ſo it is almoſte
a labour in vayne, to ſhewe meanes how
to purge the wickednes of priuate men,
vneſſe Publique offences bee firſte cu-
red. For as from the roote commeth nou-
riſhment to herbes, both good and bad,
whereby they growe, and flouriſh: ſo by
Publique offences, the wickednes of pri-
uate men is increased, and mainteyned,
or at the leaſt ſo hidde and couered, that
it can not bee perceiued. Theſe offences,
which I call Publique, doe annoy the
whole bodie, not without ſome greefe of
the principall members of the Common
weale: which being uncured, I perſwade
my ſelfe, that the operation of my pooze
medicines, preſcribed vnto the inferiour
partes, will be verie ſmall. Therefore, I
wiſhe all them that are in Authoritie, to
aſke

of the Pestilence.

aske counsell of God, who speaketh vnto vs in his woord. If they be not studentes of Diuinitie, and therefore mistrust their owne iudgement, let them resorte to sermons, and to the writings of the learned Diuines. Let them aske of the whether these daily customes of running to playes, and enterludes, and to bearebaitings, aswell vpon the Sabbath day, ordeined for the seruice of God, as vpon other dayes appointed for men to worke: whether daily haunting of Tauerne, and Alehouses, both early in the morning, & in the afternoone: whereof proceedeth drunkennes, the cause of much mischief: whether common dicing, and other idle and hurtfull pastimes, whether resorting to hartclots companie doe displease God, and prouoke him to plague vs, or no?

Let them aske of them, whether that playes vpon the Sundayes be godlie exercises, fitte for the sanctification of the Sabbath day, or no: vnto the which, light persons for the most part resorte: where (through light communication of one with another,) occasion is ministred of further inconuenience: which is not so

A Treatise

secret, nor so small, but that honest men doe both perceiue it and speake of it. Finally, let the Magistrates aske of the godly Preachers, whether they that resort dayly to Bearebaitings, are not as well woorthy to bee whipped out of a Common weale as those vagarant persons, which will not worke, and yet seeke to liue vpon other mens labours. For if search were made, it would bee founde, that no small number of them that haunt the Beare gardens, are not of any greate wealth, and yet they spende their money, and leese their time, whiche shoulde rather bee bestowed in labouring for the maintenance of them selues, and their familie. But (as I said) referring them that are in authoritie, to the counsell of the learned Diuines, for the redresse of these, and such like matters, I let them passe: and will speake of priuate wickednesse.

The sixt Chapter sheweth briefly,
howe priuate wickednesse
may be purged.

of the Pestilence.

HAD I not said that I mind not to be
ouerlong, or curious, some woulde
looke heere that I should sette downe all
kinde of priuate, or secreete offences. For
in Physicke, they that are learned in the
Arte, doe first shewe the disease, what it
is, and after the preseruatiues, and medi-
cines for the same. The like order in o-
ther Artes is commendable. But if I
followe it, I shall make a large volume
contrarie to my promise. Therefore, as
in other places, I omitte manie things:
so in this, I will referre the godly Rea-
der to the writings of the Euangelistes,
Propheets, and Apostles, and to the ser-
mons of learned men, and will onely set
downe that which is written in Eccle-
siasticus, in the which booke, Ecclē. 38.9. Iesus the
sonne of Sirach hath these wordes: My
sonne faile not in thy sicknesse, but pray
vnto the Lorde, and hee will make thee
whole: leaue off from sinne, and order
thine handes aright, and cleanse thy heart
from all wickednesse.

Here the wise man teacheth vs two
thinges, which are medicines in tyme
of the Pestilence, & preseruatiues before

B.b.

it

A Treatise

it commeth: that is to say, Prayer, and Repentaunce. Repentaunce, (whiche chiefly consisteth in forsaking of wickednesse, and amendment of life,) must goe before: then our Prayer that followeth, shall be acceptable vnto God.

Psal. 34. 15.
I. Pet. 3. 12.
Psal. 66. 18.
Esay. 55. 7.

For his eyes are vpon the righteous, and his eares are open vnto their prayers: but sinners hee will not heare. Although all men are sinners, yet when we repent, God putteth away our sinne, and we are accounted as righteous in his sight. In this case if we pray vnto him, he will graunt vs those thinges that are conuenient for vs. What are the partes of Repentance, howe we ought to pray, and other circumstances belonging to these thinges, the ignorant Reader hath to learne, as is aforesaid.

This may be sufficient in this shorte treatise, for the preseruatiues against the first cause of the Pestilence.

The seventh Chapter sheweth the preseruatiues against the second cause of the Pestilence.

of the Pestilence.

The seconde is linked to the first, and last causes, as the effect of the one, and cause of the other. For the euill constellation causeth an infectious aire, and an apnesse of mannes bodie to receiue the effecte thereof: which constellation is not so much euill of it selfe, as Per accidens: because wee are sinners. But if the Astronomers dare say, that the Starres, or the motion of them (created of G D D from the beginning,) which maketh the constellation, is euill of it selfe, (the truerth thereof I referre to the Diuines to discusse:) yet I dare say, that the operation thereof, could haue no force to the hurt of man, if wee were his faythful seruantes, and did continually walke in his commaundementes. For vnto the children of G D D it is sayd: Feare not the signes of Heauen. So little cause haue they to feare the signes of Heauen, that for their sakes G D D altereth the course of the Starres, which he himselfe created. For the commoditie of the Israelites, he stayed the course of the Sunne,

Iere. 10. 2.

A Treatise

Iosua. 10. 13.

Ecclesi. 4. 6. 4.

2. King. 20. 11.

Esa. 38. 8.

The wonderfull
miracle, wrought
for a signe of
health vnto He-
zechias, was no-
ted at the same
time (as may bee
thought) of the
Astronomers at
Babylon, a thou-
sand miles from
Hierusalem,
where Hezechias
dwelled, and
therefore the
king of Babylon
sent to Hierusa-
lem to enquire
of it.

2. Chro. 32. 31.

Exod. 7. 8. 9.

10. 12. and 14.

Exod. 15. 16.

and 17.

Iosua 3. 16.

Exod. 14. 21.

Iosua. 10. 11.

Sunne, so that one day was as long as
two. For Hezechias sake he brought the
Sunne tenne degrees backe. In that text
where this is written, if a degree be ta-
ken as Astronomers take it, and as I do
take it, for the thirtieth part of a signe in
the firmament, it may bee thought, that
that moneth was tenne dayes longer
then other monethes are. If it were so, it
is no more wonderfull then other miracles,
which God hath wrought for his chil-
dren.

For where as the Egyptians were
plagued with tenne grievous plagues,
the Israelites, God his chosen people,
which dwelled harde by them, were not
touched therewith. And for their sakes
hee made the bitter waters sweete, and
gaue them drinke out of a rocke, and
foode from heauen. For their sakes hee
made the waters of the riner Iordan goe
backe: pea, and the waters of the great
sea. He made the sea drie ground, so that
his people went safely through the mid-
dest thereof. For their sakes he sent hail-
stones from heauen, and slue the ir eni-
mies. For the three young mens sakes,
that

of the Pestilence.

that woulde not bowe downe to the I^d. Dan. 3. 25.
mage, that the idolatrous king had com-
maunded to be worshipped: God turned
the heate of the fire from them, vppon
their enemies, that put them into the
boate burning ouen. For Daniels sake,
who woulde not worshippe the Idoll
Bel, nor the Dragon: God stopped seuen
Lions mouthes, into whose den hee was
put: which Lions, though they were kept
without meate seuen dayes, yet they ne-
uer opened their mouth against Daniel:
In the meane time, God prouided suste-
naunce for him. These and many other
like wonderfull woorkes of Almighty
God, are written for our learning, that
we worshipping him aright, might haue
confidence in him without feare, what so-
euer the signes of the heauens doe threa-
ten against vs.

For if God for the commoditie of his
chilozen, alter the course of the starres, &
of the waters: if for their commoditie, hee
quench the heate of the fire, and stay the
rage of the fierce and hungrie Lions,
if hee wonderfully preserve them from
plagues, and slay their enemies: wee
may

Iofua. 10. 13.

Ecclesi. 46. 4.

2. King. 20. 11.

Esay. 38. 8.

The wonderfull
miracle, wrought
for a signe of
health vnto He-
zechias, was no-
ted at the same
time (as may bee
thought) of the
Astronomers at
Babylon, a thou-
sand miles from
Hierusalem,
where Hezechias
dwelled, and
therefore the
king of Babylon
sent to Hierusa-
lem to enquire
of it.

2. Chro. 32. 31.

Exod. 7. 8. 9.

10. 12. and 14.

Exod. 15. 16.

and 17.

Iofua 3. 16.

Exod. 14. 21.

Iofua. 10. 11.

Sunne, so that one day was as long as
two. For Hezechias sake he brought the
Sunne tenne degrees backe. In that text
where this is written, if a degree be ta-
ken as Astronomers take it, and as I do
take it, for the thirtieth part of a signe in
the firmament, it may bee thought, that
that moneth was tenne dayes longer
then other monethes are. If it were so, it
is no more wonderfull then other miracles,
which God hath wrought for his chil-
dren.

For where as the Egyptians were
plagued with tenne grievous plagues,
the Israelites, God his chosen people,
which dwelled harde by them, were not
touched therewith. And for their sakes
hee made the bitter waters sweete, and
gaue them drinke out of a rocke, and
saode from heauen. For their sakes hee
made the waters of the river Iordan goe
backe: pea, and the waters of the great
sea. He made the sea drie ground, so that
his people went safely through the mid-
dest thereof. For their sakes he sent hail-
stones from heauen, and slue the ir eni-
mies. For the three young mens sakes,
that

of the Pestilence.

that woulde not bowe downe to the Image, that the idolatrous king had commaunded to be worshipped: God turned the heate of the fire from them, vppon their enemies, that put them into the boate burning ouen. For Daniels sake, who woulde not worshippe the Idoll Bel, nor the Dragon: God stopped seuen Lions mouches, into whose den hee was put: which Lions, though they were kept without meate seuen dayes, yet they neuer opened their mouth against Daniel: In the meane time, God prouided sustenance for him. These and many other like wonderfull woorkes of Almighty God, are written for our learning, that we worshipping him aright, might haue confidence in him without feare, what soeuer the signes of the heauens doe threaten against vs.

For if God for the commoditie of his childezen, alter the course of the starres, & of the waters: if for their commoditie, hee quench the heate of the fire, and stay the rage of the fierce and hungrie Lions, if hee wonderfully preserve them from plagues, and slay their enemies: wee
may

A Treatise

may be sure, if wee forsake our wickednesse, and keepe his lawes, the operation of the Starres shall haue no force to hurt vs. Therefore it followeth, that the same preseruatiues, which serue against the first cause of the Pestilence, that is to say Repentance, and Prayer, are very good, and available against an euill constellation: the which beeing well vled, the other that are to bee taken agaynst the thirde, and fourth causes, will take the better effect.

This that I haue sayde, the Astronomers will not denie. And if they giue anie other preseruatiue against the seconde cause, then this which I haue sette downe, I thinke it superfluous and vaine: as I doe all the publishing of their practises Astronomicall, ouer and aboue that, which it teacheth vs, to discerne one time of the yeare from another, and to direct men from place to place, from sea to sea, from land to land, and from countrie to countrie. Some reason of my opinion I haue already giuen: vnto the which I adde, that in diuerse pointes, it draweth mens mindes from depending
vpon

of the Pestilence.

upon Gods providence, and moueth them
to direct their actions by the motions
of the Starres. Therefore I doe not
thinke their art necessarie, or profitable
in a Christian common weale, fur-
ther then is aforesayde. I thinke ra-
ther, that the burning of their Bookes
woulde bee as acceptable a sacrifice to
G D D, as that of the Ephesians: *Actes. 17. 19.*
whose Bookes of curious Artes consu-
med with fire, were valued at fiftie
thousand peeces of siluer. For their
Arte is unlawfull, and forbidden by
G D D his lawe, in these wordes fol-
lowing. If a man, or woman, haue a *Leuit. 20. 17.*
spirite of diuination, or southsaying in
them, they shall die the death, they shall
stone them to death, their bloude shall be
vpon them.

Let none of them bee founde among *Deut. 18. 10.*
you, that maketh his sonne or his daugh-
ter goe through the fire, or that vseth
witchcraft, or is a regarder of times, or a
marker of the flying of foules, or a soze-
rer, or a charmer, or that counselleth with
spirites, or a southsayer, or that asketh
counsell at the deade.

If they say that no clause, in these sentences, maketh against their Arte, (I meane diuination, or iudiciall Astronomie) I doubt not, but that the Hebrue Grammarians will easily proue the contrarie, by the signification of the Hebrue woordes, out of the which language, these lawes of God are translated. If this question did pertain to my purpose, I woulde stande longer vpon it: but I let it passe, and will returne to my preseruatiues.

The eight Chapter sheweth the preseruatiues against the thirde cause the Pestilence.

The thirde cause was saide to bee the corruption of the aire. The preseruatiue is to auoyde, as much as may be, those things aforesayde, that cause corruption. In the which good heede must be taken of clothes, and also of dogges, & cattes, that haunt infected places. Sir Thomas Eliot in his Castle of health, sayth, It hath beene seene, that infected stuffe lying in a cofer fast shutte for the space

of the Pestilence.

space of two yeares, and then being opened, bath infected those that stood nigh it, who soone after died. And he that willet to kill al the dogges, (vnlesse they be tied vp) in time of infection, giueth not the worst counsell. Not many yeares since, I knewe a Glouer in Oxforde, who with his familie, to the number of ten or eleuen persons died of the plague: which was sayde to bee brought into the house by a dogge skinne that his wife bought, when the disease was in the Citie. It is good therefore, when it is in anie house, well to aire in the Sunne, or at the fire, the clothes that the infected persons doe weare, that they lie in, or that are neare vnto them. For the fire is a good purger of euill ayres: it is of force to drawe the venome thereof vnto it, and to consume it. So that if the fire be betweene a man, and the infected person or place, it taketh awaye the force of the euill aire.

Therefore the counsaile of Physicians is, to make a fire at all times, especially in the Morning, and Euening, in the houses, and also without in the streetes,

C where

A Treatise

where the disease reigneth. It is written that the famous physician Hippocrates, was a meane to preserve the Citie and Countrie of Athens from the danger of the Pestilence, by making great fires in the streetes, and all about the towne by night: at which time (because of the absence of the Sunne) the ayre was most contagious: whereby the inhabitants were delivered from certain death, which they were perswaded should have come among them. I say not as some ignorantly doe, nor as the Athenians (which knewe not GOD) thought, that Hippocrates preserved the Citie: but that he was a meane to preserve it, by the ordinance of God, who as many times miraculously, so for the most part, woorketh by ordinarie meanes, who hath given to herbes, and other his creatures, vertue to expell diseases: and also hath given unto men knowledge and understanding thereof, which hee bleth as his instrumentes, wherewith he woorketh, when, and vpon whom it pleaseth him.

This I write by the way, that when

of the Pestilence:

the vertues of herbes, and other Gods creatures are mentioned, wee depende chiefly vpon his prouidence, and alwayes with the eyes of our fayth looke vpon him, as the chiefe woozker of all good things, without whom nothing can take effect to our commoditie. With this minde wee may bee bolde to seeke to the Physicion, and to vse suche thinges as God hath created for our health. Contrariwise, if a man refuse them in time of necessitie, when the Physicion is readie to minister them after this sort: I take him to be a tempter of God, or as one accessarie to his owne death. After this sort I counsell all men against the thirde cause of the Pestilence, to vse the fire, vnto the which it is good to adde perfumes of Iuniper, Incense, & such like: & as the time of the yere serueth, greene boughes, sweete floures, and herbes are to bee set and strewed in the houses, and streetes: as well where the disease raigneth not, as in places infected.

Finally, it is good to hold in the mouth, and to bite of the Orange peeke, or of the

A Treatise

roote of the herbe called Angelica. Here note by the way, that where I say, or signifie, that persons or places infected must be auoyded: I counsell not any man whose vocation requireth, or the necessitie of the diseased, or charitie bindeth to bee present with the infected: I counsell them not (I say) to absent them selues from them: But rather to preferre the commandement of **G D D** before their owne safegarde, vsing such thinges as **G D D** hath ordeyned for the preservation of mans health. For in so doing their life shall be nothing the shorter.

The nienth Chapter speaketh of the preseruatiues against the fourth cause of the Plague.

I Saide the fourth cause of this disease is, the aptnes of mans body to receiue the effect of a corrupt aire: for preservation whereof, those thinges aforesayde must bee auoyded, which ingender euill humours, or otherwise make the bodie vnable to expell euill aires.

The first of these is the taking of
meate,

of the Pestilence.

meate, and drinke out of measure, and too much lacke of it. Of the former the riche are in daunger: by the latter the poore are pinched. But the riche can finde meanes by purgations to expel the superfluitie of euill humours: which in time of necessitie is verie requisite. Howbeit it is a common saying, that manie purgations, and other such euacuations, doe weaken the bodie, diminish the naturall moysture that prelongeth life, and therefore hasten death.

For the auoyding of which inconuenience, I woulde shewe them a better remedie, if they could learne it: and that is this: That they diminish the some part of their excesse, and giue it to their honest neighbours that cannot worke: and also to them that labour, whose charge is such, that they are not able to mainteine their familie.

This is more healthfull for themselves, better for a common weale, and more acceptable to G D D. Further of this matter I neede not to write: For the meaner sorte, that labour truely in that trade, whiche God hath appointed

A Treatise.

them, haue not much to feare the corruption of their bodies: who must eate, and drinke, sleepe, and watch, labour and rest, as they may, and take such medicines as they are able. I knowe that against this cause, and the former, the learned Physicians prescribe manie preseruatiues, curious, and costly, as choise of meates and drinckes, perfumes, saucours, thinges to be eaten, and drunke, thinges to wash the teeth, handes, face, and heade, letting of bloode, purgations by pouders, pilles, and electuaries, and such like. They that are able, and willing to take these thinges, (if they haue not a Physician at hande) may vnderstande them by the bookes of those learned men, that haue alreadye written of this matter: namely, Sir Thomas Eliot, D. Faire, and diuers other.

Therefore commending vnto the reader, for this purpose, onely the herbe Carduus Benedictus (the vertues whereof are hereafter sette downe,) I make an ende of this part of my treatise.

The

of the Pestilence.

The tenth Chapter sheweth the tokens, whereby a sicke man may vnderstand, whether hee bee infected with the plague, or no.

In the next part is to be declared, what are the tokens, which shew that a man is infected with the Plague. First, for the most part, there appeareth about the eare or necke, or vnder the arme holes, or about the flanke of the infected person, an Apostume, or Swelling, with a Fever, or Ague: or in some other part of the bodie, a greene, blacke, or euill coloured soze. This (I say) appeareth for the most part, but not alwayes. Therefore, for the moze certeintie, the other tokens following must be considered. An other token is, a great pricking and shooting in the bodie, especially in those foresaid places, the necke, arme holes and flankes. The thirde is an outragious heate within the bodie, as if a man were in the fire: & yet oftentimes the outward parts are so cold that it maketh a man to shake, as if hee were in a Feuer. This inward heate is loyned with much heavinesse of the heade

A Treatise.

Drynesse of the mouth, and extreme thirst. Whereupon, in some followeth a merueilous desire to sleepe, so that they can not be kept waking: other some can not sleepe, but are out of quiet, and raue as though they were fallen into a Phrensie, or are like them that doate. Other signes are, hardnesse to drawe the bzeath, or much labour to take winde: which in some is so straight, that they can scarce speake. Also the bzeath stinking, great paine of the heade, faintnes, sluggishnes, weaknesse of the limmes, the bodie verie beaue & dul, the sweate stinking, the pulses beating thicke, small and deepe, anguish & pensiuenes of minde, paine in the mouth of y^e stomack, no appetite to meat, often vomiting, the vomite being bitter and of diuerse colours, bitternesse, and blacknesse, or yellownesse, and drynesse of the tongue, the vrine much like vnto beastes stale, troubled, thicke, and stinking, or at the first like cleane water, then blackish, and at the last troubled, and for the moste part without any residence, chaunging of sight, so that there commeth sometimes to the patientes

of the Pestilence.

entes eyes, as it were a yellowe collour, and sometimes, all that he beholdeth hee thinketh to be greene, paine of the mouth or an vnnaturall tast, bitter, sower, or stinking. These are the principall signes of infection: and yet not certaine tokens of the Plague. For it may be sometimes in a man without any of them: and also some of these tokens are in many, that are not infected with this disease. Where it is not impertinent to note, that where the Plagne reigneth, there are scarcely any other diseases besides, or if there be, they will shortly after be turned into it. This is the opinion of learned Physicions & seemeth to agree with reason. For if euill humors, make a man apt to receiue infection: it is no maruel that they which are diseased (because their sicknesse proceedeth of corruptiō in the body) be infected with the Pestilence, if they come within the compasse of the venomous aire. Therfore D. Faire in his treatise of the Pestilence saith for a certaintie. That childe so euer is vexed with the poymes, in time of the Plague, is infected with it. For it is a matter (saith hee)

A Treatise

so disposed to the Pestilence, as Brimstone is to bee kindled of the fire. This may suffice, as touching the signes and tokens of the disease.

The eleuenth Chapter speaketh of the cure of the Pestilence, and sheweth the vertues of Carduus Benedictus.

Like as for preseruatiues, so for the cure of this disease, many things are prescribed of Physicians: as choyce of meates, perfumes, letting of blood, cupping, vomiting, electuaries, pilles, potions, pouders, and plaisters: al which (as ouer costlie) I omit: which they, that are disposed, may vnderstand in other mens writings. I minde onely to set downe the vertues of two herbes, v3. Carduus Benedictus, and Angelica: which being knowne, as they may help against many infirmities, so they are much commended, both as preseruatiues, & medicines against this disease. Howbeit, it seemeth they were knowne but of late yeares.

For Doctor Turner writeth of them, among

of the Pestilence.

among those whereof there is no mention made of Dioscorides, Galen, Plinie, and other old Authours. Also that which he wyrteth expressely of Carduus Benedictus, doth signifie the same. Although (saith he) diuers of the later wryters, haue gone about to make Carduus Benedictus, a kinde of Atractilis: yet for all that, the descriptiō is found not perfectly to agree vnto it. It is wrytten that it was sent out of India, vnto the Emperour Fredericke, as a very p̄cious medicine against many diseases, and grieues. It is called in English most commonely, Cardo Benedictus: & in Italian, Herba Turcha. Thus he wryteth of the Herbe, and after sheweth the vertues therof out of the later wryters.

Of this name there were fīue Emperours, the first of them began his reigne within these 430 years: that was about. 5100. yeares after the creation of the worlde.

The

The vertues of Carduus
Benedictus, that is to say in Eng-
lish, The blessed Thistle: which for the
operation and great efficacie, that God
hath giuen vnto it, may well be so cal-
led: the properties whereof are diligently ga-
thered out of D. Turners Herball, and o-
ther writers, and partly pro-
ued by the gatherers.

First, it helpeth the head and
the partes thereof.



The herbe eaten, or
the poulder, or iuce of
the herb drunke kee-
peth a man from the
hedache, & megrem.
And also driueth it a-
way when it is gotten. Beeing taken in
meate, or drinke, it is good against dizi-
nesse, and the swimming giddines of the
head, it comforteth the brain, sharpeneth
the wit, strengtheneth memory, it is a sin-
gular remedie against deafenesse: for it
mendeth thick hearing. It prouoketh
 sleepe. The iyce of it layde vnto the
eyes, quickeneth the sight: Also the wa-
ter

of Carduus Benedictus.

ter in the which the powder, or hearb dried is steeped, hath the same effecte, if the eyes be washed therewith. The herbe eaten, is good for the same purpose. The water or iuyce dropped into the eyes cureth the reddenesse, bloodshotten, and itching of them.

And some write, that it doeth strengthen the teeth, they beeing washed & rubbed with a cloth dipped in the water or iuyce thereof. The powder stauncheth blood, that floweth out of the nose, being applyed to the place.

Secondly, it helpeth the stomake.

The broth of the herbe, otherwise called decoction, dronke in wine is good for an euill stomake, it helpeth a weake stomake, and causeth an appetite to meate. Also the wine wherein it hath beene boyled, doth cleanse and mundifie the infected stomake. The Powder thereof eaten with Hony, or drunk in Wine, doth ripe & digest colde flegme, purgeth & bringeth vp that which is in the breast, scouring the same of grosse humours, and causeth

causeth to fetch breath more easily. The herbe chewed in the mouth, healeth the sinche of the breath.

Thirdly, it helpeth the heart.

The powder being taken before a man be infected, preserveth him from the pestilence. And a dramme of it, or a Wall-nutte shell full, taken immediately after a man feeleth himself infected, expelleth the venome of the pestilent infection from the heart: so that if a man sweate afterward, hee shalbe deliuered incontinent. The same effect hath the herbe, boiled in wine, or in the urine of a healthfull man child, & dronke. I meane the decoction, or liquor, from the which the herbe is strained, after that it hath bene boyled therein.

The leaues, powder, iuyce, or water of the herbe dronke, and the Patient well couered with clothes, and sweating three houres, expelleth all poyson taken in at the mouth, and other corruptiō, that doeth hurte and annoy the heart.

Finally

of Carduus Benedictus.

Finally, it helpeth the Liuer, Lunges,
and other partes of the
bodie.

The herbe boyled in wyne, & dronke
hote, about a quarter of an houre before
the fit, and the pacient afterward wel co-
uered in the bed, driueth away al agues.
The pouder & water of the herbe drunke
with wyne, hath the same effecte. The
iuyce drunke with wyne, is good against
short wind, & the diseases of the Lunges.
Also it is good against the ach in the bo-
dy: it strengtheneth the members of the
whole body. The herbe boyled in the b-
ryne of a healthful manchild, and drunke,
doth helpe against the Dropsie: breaketh
all Apostumes: maistereth the falling
sicknesse. The pouder eaten or drunke,
helpeth against the stiches in the side.
It is also good for them, that beginne to
haue the Consumption, called the Pri-
ticke. The herbe eaten, doeth strengthen
the trembling and palsie members. The
pouder ministred in a Glister, helpeth a-
gainst the Collick, & other diseases of the
guts. The water drunk, hath the same ef-
fect.

Collicke.

The Vertues

iect. The iuyce dronke with wine, or the herbe boyled in wine, and dronke hote, breaketh the stone, and driueth out grauell: being sodden in water, and the patient sitting ouer it, so that the hote vapoure may come vnto the diseased place, it helpeth againste the same infirmitie. After the same manner beeing bled, it is good against the greene sicknesse. Also it healeth the griping paynes of the bellie: it openeth the stopping of the members, pearceth and causeth vyne. The leaues boyled in wyne, and dronke as is aforesaide, prouoke sweate, consume the euill bloode, and ingender the good. Also the wyne, or water, in the which the herbe is boyled, beeing dronke, consumeth the euill humours, and prserueth the good. It is good for one that is brused with a fall, or othewyse. The leaues, iuyce, broth, powder, and water of the hearbe, is very good to heale the canker, & olde rotten festered sores. The leaues brused, or pounded, & laid co, are good against burnings, hote swellings, carbuncles, and sores that be hard to bee cured, especially for them of the pestilence: and also they
are

of Carduus Benedictus.

are good to heale the bitinges of venomous wormes, and serpents, or creeping beastes. Finally, the downe coming of the flowers thereof, when the seede is ripe, doth heale cuttes and new wounds, without payne.

Thus much of Carduus Benedictus, gathered out of the Herbals of diuers learned men, which although it may be sufficient: yet I haue thought good here to sette downe that, which two painefull and skilful Physicians, Matthiolus, and Fuchsius, haue writtē hereof in Latine: whose wordes, as (perhaps) they may bring some credite to that whiche is already writtē: so in them some thing more may be learned, or at the least something is bettered for the better vnderstanding of that aforesaide. Their wordes in Englishe are as followeth.

The properties of Carduus Benedictus out of Matthiolus.

Carduus Benedictus, is a plante of greate name, & fame, especially against the Pestilence, and also agaynst deadly
D. pop.

The Vertues

poplons : as well taken inwardly, as laid outwardly to the stingings, and bitings of venomous beastes. They are healed with this herbe, that are sicke of a quartaine, or other Agues that come with a colde : and that by the drinking of the decoction, or stilled water, or a dramme of the powder in like maner being drunk, it helpeth infants that are troubled with the falling sicknesse. The decoction taken in Wine, doth mitigate the paine of the guttes, and reines, and other griefes of the bellie: It prouoketh sweat: It killeth the wormes, and helpeth agaynst other diseases of the Uombe. The herbe it selfe, as well green, as dried, both dronke & laide outwardly to the grieve, doth heale the grievous & swelling sores called Ulcers: (that is, such as breede in the flesh, without any outward cause, as a stripe with a weapon, or biting of a beast,) & couereth the flesh with skinne. Therfore, it is mingled with the drink made of Guacum, Wine, and Water, for them that haue the Frenche pockes. Thus muche Matthiolus.

The

of Carduus Benedictus.

The Properties of Carduus Benedictus, out of Fuchsius.

Carduus Benedictus taketh away & stoppings of the inward Bowels: it prouoketh vrine: breaketh the stone: and healeth sores, chiefly of the Lungen: and helpeth them that are stung of venomous beastes. They say also, that they are not infected, that take it in their meate, or drinke, before they come into the euill ayre: and many doe perswade themselves, that it muche helpeth them that are already infected. Moreover, all men agree vpon this: that it is a remedy against the bitings of Serpents & Scorpions. Finally, the later writers say, that it cureth very greate paynes of the head, taketh away giddines, recovereth the memorie, being taken in meate or drinke: also that it healeth festering sores, especially of the Pappes and Teates, if the powder thereof be laide vpon it. Thus muche Fuchsius.

By this we may vnderstand, with how great vertue God hath indued, and (as I may say) hath blessed this herbe. It hel-

peth the bodie within, and without. It helpeth almoste all the principall members of the body: as the brayne, the heart, the stomack, the liuer, lungs, & kidnepes. I may say it is a preseruatiue agaynst all diseases: for it prouoketh sweate, whereby the bodie is purged of much corruption, which doth breede diseases. Also it expelleth all venome and infection. It consumeth euill blood, and all naughtie humours, whereof all diseases are ingendered. Therefore geuing God thanks for his goodnesse, which hath geuen vs this herbe, and all other thinges for our commoditie, let vs vse it as neede shall require.

The twelfth Chapter sheweth, how Cardus Benedictus may be take.

Here is to be noted, that we may vse this herb, & enioy the vertues therof foure maner wayes. First, in the greene leafe: secondly, in the powder: thirdly, in the iuyce: and fourthly, in the distilled water. Vnto these may bee added the liquoꝝ, in the whiche the herbe is boyled. For the most part, the vertue that is in the one, is in them all: so that in diuers disea-

of Carduus Benedictus.

diseases, for the which the herbe is medicinal, for lack of the one, a man may vse the other. The greene leafe may be taken with breade and butter, as we vse to take Sage and Parsley in a morning to breakefast. And if it seeme too bitter in the tast, it may be taken with hony in steede of butter. It may be also taken in potage boyled among other herbes. Finally, being shred small, it may be verie well drunke with Ale, Beere, or Wine: specially posset Ale, or burnt Wine. It is geuen sometimes in Beere with some Aqua Composita put to it, & that without any harme, when the stomake of the Patient is weake, and he not troubled with any hot disease. The iuyce of it is eyther outwardely applted to the bodie, (as is also the leafe, powder, and water sometimes) or else it is receiued by the mouth into the bodie.

Being receiued into the body, it may bee taken in Potage, such as the greene leafe: or with Wine, which if it bee burned and drunke hotte, it is the better. If you list, you may boyle it with Wine, & Honie, or Sugar to make it sweete, and

The Properties

then drinke it warme.

The powder may be taken with honie vpon a kniues point, or with bread and Honie if you list, or else it may be dronke in Ale, beere, or wine. The distilled water may be dronke by it self alone, or else with white Wine before meate, or with Sacke after meate, especially if the stomacke be weake and colde.

The liquor, or broth in the whiche the herbe is boyled, may bee made thus. Take a quart of running water, seeth it. & skim it, then put into it a good handfull of the herbe, and let it boyle untill the better parte of the liquor bee consumed: then drinke it with Wine, or if you liste with Honie, or Sugar, to make it the more pleasant in the tast. Or else make a potion on this wise: Take a good handfull of the leaues with an handfull of raisons of the sunne washed and stoned, and some sugar Candie, and Licorise sliced small, boyle them all together in a quart of water, ale, or wine if it bee too bitter, it may bee made sweete, as is aforesaide.

Dozeouer, it is to be noted, that the powder,

of Carduus Benedictus.

pouder, and water of the herbe is moſte to be regarded, and eſpecially the water: for they may be long preſerued, ſo that a man may haue them alwayes in a readineſſe to uſe, as need ſhal require, when as he cannot haue the iuyce, nor the green leafe. And the water (which only is void of bitterneſſe) may be drunk by it ſelfe alone: for the ſtomack and taſte will beare it, and like of it as wel as of Roſewater. Notwithſtanding, if the ſeede bee ſowne as ſoon as it is ripe, a man may haue the herbe both Winter and Sommer, from the time that it beginneth to grow, untill the ſeede were ripe againe. Therefore I counſell all them that haue Gardens, to nourish it, that they may haue it alwaies for their owne uſe, and the uſe of their neighbours that lacke it.

The thirtieth chapter ſpeaketh of the time, & quantity, to be obſerued in taking of Carduus Benedictus.

Here(perhaps) ſome man wil aſke a queſtion of y^e time, & quantity: which things are to bee conſidered in taking of

The Properties

medicines. As touching the time, if it be taken for a p̄seruatiue, it is good to take it, in the morning, or in the evening before a man goe to bed, because that is a cōuenient time to sweat, for him, that feeleth not himselfe greatly diseased. But if a man take it to expel anie disease: it is good to take it whēsoeuer he feeleth any grieffe in his body, and immediatly to goe to bedde, and sweate. Howbeit, it is not necessarie vpon euery grieffe to sweat, after the taking of the medicine.

As touching the quantity, a man need not be so carefull in taking this herbe, as in taking those medicines, that doe purge vehemently, by egestion, (as some terme it,) or by vomite. For in taking them, if great discretion be not vsed, in considering the time, the quantitie, and the state of a mans body, they may cause p̄sent death: or otherwise they may muche trouble a man. But in ministring this herbe, it is not so: in taking wherof, a man may vse his owne discretion, and the iudgement of his stomack.

This I counsell all men that minde to vse it, that when they, or any of theirs, are

of Angelica.

are diseased, they deferre not the time, but take it presently, as soone as it may be gotten: and that they doe not thinke it sufficient to take it once: but that they take it three or foure times at the least.

The xiiii. Chapter sheweth the properties of Angelica.

NOW I haue written that I thinke sufficient of Carduus Benedictus, because (perhaps) enough of it cannot be gotten for them that haue neede: I will adde vnto it an other herbe of much like vertue, called Angelica, that if the one bee lacking, the other may bee taken. As touching the name, the latest writers (in my iudgement most to be credited in this matter) find no other name for it, neither in Englishe nor Latine. Howbeit, I knowe that some, much to bee commended for their learning, & also for the publishing of the same, to the benefit of their Countrey, haue geuen it other names: but I thinke, by error. If we English it as the Latine word soundeth, we may call it, Herbe Angel: or The Angelical,

The Properties

of Angelike Herbe. Upon what occasion this excellent name was first geuen vnto it, I know not: vntlesse it were for the excellent vertues thereof, or for that God made it knowne to man, by the ministerie of an Angell. I suppose the former cause rather to be true. Howbeit as I am not able to pzooue the other: so I thinke no man can geue any good reason to the cōtrary. For this we know, y God hath made his Angels ministring spirites, to serue vs, for the safegarde of our soules, and also of our bodies. But vpon what occasion soeuer the name was geuen, it is excellent, and so are the properties: which be these that followe.

The vertues of Angelica, out of
D. Turners Herbal.

ANgelica, is hoat, and drie, at the least in the thirde degree. Al the later writers agree vpon this, and experience pzooueth the same: that it is good against popson, pestilent aires, and the Pestilence it selfe. The practitioners of Germanie write thus of it: If any man be sodenly taken, either with any Pestilence,

of Angelica.

lence, or with any sodaine pestilence Ague, or with too much sodaine sweating, let him drinke of the powder of the roote halfe a dramme, mingled with a draine of Triacle, in thre, or foure sponesfulles of the water of Angelica, distilled out of the roots, and after goe to bed, and couer him selfe well, and fast (at the least) thre houres after: which yf hee doe, hee shall beginne to sweate, and by the helpe of G D D, hee shalbe deliuered from this disease. For lacke of Triacle, a man may take a whole dramme of the root of Angelica in powder, with so much of the distilled water as is aforesaide, and it wil haue the same effect. The roote of Angelica wel steeped in Vineger, and smelled vppon in time of the Pestilence: and the same Vineger beyng sometime drunke fasting, saueth a mans body from the Pestilence. But in my iudgement it is better to take an Orenge, or Lemmon, cut of the toppe, picke out the meate, pricke it full of small holes, put into it a peece of a Sponge, Wool, Cotton, or fine linnen Cloth, dipped in the foresaide Vineger, and diuerse times smell vnto it.

For

The Properties

For the better keeping in of the sponge, or cotton, &c. you may fasten the top vnto it againe, with a threede, as they doe a Cappe vnto a paire of kniues. With this you may be bolder to venture where the Pestilence is, then yf you had a great sort of other medicines.

The water distilled out of the rootes of Angelica, or the powder of the same, is good against gnawing & paine of the belly, that cometh with colde, if the body be not bounde withal. Also it is good against al inwarde diseases: as the Plurisie, in the beginning, before the heate of the inflammation be come into the body. For it dissolueth and scattereth abrode such humors as vse to geue matter to the Pluresie. Moreover, it is good for the diseases of the Lungen, if they come of a colde cause: and for the Strangurion of a colde cause, or of a stopping. It is good for a woman that is in trauel with childe. It is good also to driue winde away that is in the body, and to ease the paine that cometh of the same. The root may be sodden in water, or in wine, as the nature of him that is sicke doeth require

of Angelica.

require. The iuice of the roote, put into an hollowe tooth, taketh away the ache, and so likewyse doeth the distilled water put in at the eare.

Moreover, the iuyce, and the water also of Angelica, quicken the eye sight, and breaketh the litle filmes that goe ouer the eyes: wherof darknesse doeth rise. Of the rootes of Angelica, and Pyche, may be made a good Emplaster, against the bitings of madde Beastes. The water, the iuyce, or the powder of the roote, sprinkled vpon the diseased place, is a very good remedie against olde and deepe sores. For they do scowre & cleanse them, and couer the bones with flesh. The water of the same, in a cold cause, is good to be laid on places diseased with the gouge & Sciatica. For it stancheth the paine, and melteeth away the tough humours that are gathered together, The seede is of like vertue with the roote. The wilde Angelica, that groweth here, in the lowe woods, and by the water sides, is not of such vertue, as the other is: Howbeit the Surgeons vse to seeth the roote of it in Wine, to heale greene woundes. These

The Conclusion.

Properties, I haue gathered out of the Practitioners of the Germans: I haue not as yet proued them all my selfe, but diuers of them I haue proued, and haue founde them to be true. All these are D. Turners wordes, sauing that in steede of a costly hollowe ball of Silver, Tinne, or Juniper woode, I haue set downe the peeke of an Orange, or Lemon: the meate whereof is also commended by Physicians, to be both a preseruatiue, & a medicine, against poison, and the infection of the Pestilence.

The vertues of Angelica out of an
other learned man,

The late writers say, that the rootes of Angelica are contrary to al poyson, the Pestilence, & al naughty corruption, or euil, or infected aire. If any body be infected with the Pestilence or Plague, or else is poisoned, they geue him streight way to drinke, a dramme of the powder of this roote, with Wine, in the Winter: and in Sommer, with the distilled water of Carduus Benedictus: the they bring

of Angelica.

byng him to bedde, and couer him, vntill
he haue sweet wel. The same roote being
taken fasting in the morning, or but one-
ly holden in the mouth, doeth keepe and
preserue the bodie, from the infection of
the Pestilence, and from all euill aire,
and poyson. They say also, that y^e leaues
of Angelica, pounded with the leaues of
Rue, and Hony, are very good to be laid
vnto the bitinges of madde Dogges,
Serpentes, and Vipers: if incontinent
after the hurt, the Wine be drunke, wher
in the roote, or leaues of Angelica haue
boyled.

The Conclusion of the Booke.

Thus much I haue thought good to
write of y^e plague, & of these herbes
Carduus Benedictus, & Angelica: which
(as some men vse to speake,) is called a
great secret: either because it is not kno-
wen to many men, or else because they
woulde haue it kept close, and knowne
but to a few. But I doe not thinke meete,
that any thing shoulde bee secret, which
may be profitable for man. For GOD
hath not made any thing for the vse of a
few,

The Conclusion.

fewe, but for the commoditie of all men. And we that are the children of GOD, ought to frame our selues so, that wee may be like affectioned vnto our father, who is beneficiall to all men: who hath made his Sunne to shine, & his raine to raine vpon the wicked, aswel as vpon the good, that is to say: who feedeth all men both good and bad. For by heate & moisture, which proceede from the Sunne, and the raine, all things growe vpon the earth, whereby mans life is maintained. Hereof I conclude, that forasmuche as Almighty God is good vnto all men, we ought to be like minded, and not to keepe any thing secreete, nor to hide any thing from man that may profite him. Thus I make an end, willing all men rightly to vse the good Creatures of God, and to geue heartie thanks for
all his benefits.

FINIS

6 JU 59

Printed in London at the
three Cranes in the vintree,

By Thomas Dawson for

George Bishop.

1579.

1840
The first of the year was a very
cold one, and the weather was
very disagreeable. The snow
was very deep, and the wind
was very strong. The people
were very much distressed,
and the cattle were very
suffering. The people were
very much distressed, and the
cattle were very suffering.
The people were very much
distressed, and the cattle were
very suffering. The people were
very much distressed, and the
cattle were very suffering.

P